[redacted]

Must Remain in
Transcription Room

M 2156

Thursday, August 10, 1972

Group II

Barn

MR. NYLAND: Last week, on Thursday a week ago, there were two police cars outside during the meeting. I do not know why. I just happened to find out. It means we are still under scrutiny. As a group we still are maybe sometimes suspect; that they are suspicious of us or still not knowing what we are doing and to see if we are not too far leaning over towards communism or whatever it is that may satisfy their curiosity. We have not established apparently in Warwick sufficient confidence. I think it's our fault. If that is the case, we have to do something about it. The only [redacted] way that something can be done is more understanding of our aim. And when we understand it, we will act in accordance with it, because it does require a very definite attitude of becoming; that is, a man, when he has an aim, shows it.

When the aim is high, the man walks with his head up. He doesn't have to look into the sky or the sun, but his whole behavior becomes impressive. When a man has inner life, his manifestations must show that there are two different forces in him - one which is the contact with the outside world; the other is the real motivation of his behavior.

It's not always necessary for ordinary life to show one's inner life.

At times, I think, in contact with certain people, we have to show it - a little, not too much, because you are not interested in converting someone. You just want to be what you are. And that level of your being is determined by the way you think and what you feel. And as a result of that, your body has to be sufficiently under command to express such feelings and such thoughts. In your dealings with other people, you have to be honest and simple. You have to have an attitude towards them that they can trust you, and, when it comes to work which is done for others, such work has to be done honestly and with the reason, a very definite reason on your part why you want to do it and why you belong to the Barn.

It's an interesting aspect which sometimes, of course, you don't suspect at all. Sometimes you believe that you can behave any way you like. And, unfortunately, you cannot. Not only that you belong to a group, but it is in regard to yourself. There has to be within you a certain ideal. When one says an ideal of a man, or a wish to become one, that has to be very clear what kind of an aim motivates you. And this is true in every expression of yourself. Your body will follow what your mind and your feeling will dictate to it. And that even sometimes the wishes of the body itself are very strong, they still have to be brought under the command so that they follow the orders of what is of a different quality. The quality of a feeling and a mental center is higher than the quality of the body. But the body sometimes is extremely powerful and then it is very difficult to make an adjustment.

CBS, the Columbia Broadcasting Company, wants publicity of this group. They would like to either publish or show, maybe on TV, something of our life. I have absolutely refused it. We do not wish that kind of publicity and although it was started in a little bit of a way, it comes finally to that

company and they think there's an opportunity for a little bit of 'news'. I don't want this group to be used as news, and I object to any kind of interference with us. And if they still try and try to invade our privacy, I will sue them. I hope you keep that in mind, because it happened to start with a person who happened to live in this neighborhood. And perhaps, if you do know him, there is no further discussion of this affair. That is why I mention it.

There is a time for good publicity, when we need it. At the present time we don't need it, and we're not even entitled to it. We mind our own business in the best way we can, and we try to consider what we are doing in the light of what is a requirement for a development for a human being; understanding more and more about the difficulties in which we happen to live and more and more understanding also human nature and all its variety of different motivations. But we keep to our own business and that is the private life of the Barn. And I don't wish any invasion. I would like to be kept free from that. This Barn, in that sense, as I've mentioned a few times, is the trunk of a tree, and no one is going to carve any letters in that trunk even if it would look nice and even if it would be admired. I have no interest in such admiration.

We have an aim. We talk about that. And for that we have a variety of different ways of reminding ourselves of that aim. When I say certain things about our behavior in general and what the Barn really still requires, you must not take it in any sense as a criticism, but you must take it as an opportunity to see if, actually, that kind of a shoe fits. If you do, you can profit by it, because such notice of yourself, in your unconscious behavior, might help you as a motivation again and again for a wish to Work, and a wish to Work must always be based on a desire to change yourself within the limitations that I have given to you. And when one notices that such

limitations are rather narrow, it is up to each person to find out how he can expand the limitations and then becomes--and then it becomes possible for him to live more and more in an unlimited possibility in which then, when he puts to practice what he knows, the possibility becomes a probability and, in continuing in accordance with that kind of motivation for his life, a man becomes actually a different kind of a person.

For instance, I say that the women, at the present time, are not sufficiently cooperating with each other. I have in mind, of course, a variety of little things that come to my notice every once in a while. And it is not that I criticize you. It is necessary that you have some form of organization, and that in that organization Work exists for every one of them who feels that it is useful to them. We have an operation which we call the nursery. It has been a little customary on Saturday and Sunday to ask for volunteers. From now on, there will not be volunteers anymore for the nursery because that is entirely an affair of the mothers. There will not be any volunteers for the Bakery either. The Bakery is a business that happens to be kept open on Saturday, and if work is required, it has to be arranged by the Bakery from such people who are interested in the Bakery also during the week. We are not going to give volunteers when work at this Barn requires women to be ready to help - kitchen, cooking and cleaning. And I would like to ask you, those women who understand it, that they take a proper attitude towards that, and that they consider this kind of work at the Barn a priviledge so that then they can learn.

When there is honest work, it will affect anyone else who is in the neighborhood when that person is sensitive. When I mind my business, someone else will mind his. There is no reason for interference. There is then a common aim that is understood and then there should not be any particular

question about a volunteer or whatever it is that might even be assigned to do certain work and to do it correctly. It is something I want to mention only in passing because it is not that important. If it were that important, I would offer to have a meeting with the women like I have had in the past and like I now still have with the man.

The accent for work on this Barn is on man, not on women. Women have equal opportunity for development and evolution, but man take an initiative and they become guidelines, and women can understand it in their proper place. And, in that place, being as important as a man. And therefore I emphasize many times work at the Barn as exemplified by the man because they will take initiative and particularly regarding physical work it is necessary that it is understood, and it does not mean that I diminish the value of women. They also must work in their place where they are, and what they can do exactly because they are women, and in that sense there is no further distinction because from the standpoint of a possible evolution of man, women and man, that is, male and female both belong to mankind as a whole, and as far as the Barn is concerned, there is equality in opportunity.

I want to mention that because we will have to arrange sometimes for Saturday and Sunday that there is enough of an equivalent of willingness to work here and that then the women, by themselves, will understand what they have to do; and understand perhaps certain forms of leadership here and there given, and then attend to their business and do it well.

We're trying to fix the kitchen up so that it becomes more useful. We have tried to get that cooling system going which is going every once in a while, I hope, more reliable as time goes on. But in any event, we will do everything possible to make the kitchen and the surrounding as beautiful as we can. And, as you know, we are working on it.

I want to say these kind of things because it belongs to an overall understanding of our place. It has reference also to activities because now, as you know, they are not sending any more cassettes. But at the same time, not every activity is alive enough. I'm trying to do a little bit with that Bakery, but after the Bakery, there are a few others. They need attention, they need vision, they need perspective. Perhaps it is necessary to talk about such things in detail. It is not that I close my eyes and say everything is fine. It isn't. It is far from it. For instance, the monthly reports and the nine percenters, there are several absentees. Why? Here it is the 10th or the 11th of the month. Why is it so difficult to be on time or to even send your excuses? From the CBA office, I will start to work with the persons in charge there to visit each activity, to ask to see their books, to see what they are doing, what their plans are, how much money they have, do they need more investment, what is the situation regarding the balance of payments and things of that kind. I will go after you. I don't mean it in any mean way. I'm looking out, or at least I'm trying to look out for the maintenance of this kind of Work. You see, it is not right that it should die. But it has to be kept in a certain way and, for that, you have to realize that you are part of it, if you actually wish to belong. And if you don't belong, then you must not pretend. It is either "yes" or "no" in these questions. And those who have been perhaps reluctant, to say it very mildly, in sending some information, I hope that you now will understand that I expect it. I will not consider you an activity unless you belong to that kind of a group which reports every month. How else do you think that I can have a judgment? In certain instances, when the activity is important enough, I will even ask for a weekly statement, but very simple, so that it need not take much of your time, that you actually can sit and think, and within five

minutes give me the information that is relevant to me, so that my judgment can be fair and not based on prejudices or assumptions.

It's a very practical kind of a thing I'm talking about now, because it concerns us a great deal in our behavior. If you understand honestly of what I'm now telling you, you will behave like a man because you have a responsibility. When you discharge one responsibility well, you will discharge many other responsibilities also correctly. When you fail in one, you're liable to fail in many. Try to understand that kind of a very similar concept- simple common sense suggestion. It is based, of course, on experiences which everyone knows and about which, many times, certain books have been written. So change that behavior if you possibility can.

As far as such activities are concerned, I am a little worried about them. I'm worried about the possibilities of having enough attention, and enough study, enough willingness, enough insight, and enough perspective, and enthusiasm for once for--some of them. Perhaps it will come in time. Perhaps I should have more patience. But every once in a while, when I look at the totality of activities, it's very nice to have guests and to tell them about it. But when I really know what the situation is, every once in a while, then it is not always roses, roses.

The same kind of thing applies to groups - groups outside of Warwick. You see, what I will do - Monday is a little bit more closer to what-where I am. This coming Monday I will be in New York. I would like to just have one meeting without reference even to the nucleus. I would like to have an opportunity to answer some of the questions that have come up this last Monday, and where I thought that perhaps they could have been answered a little differently, although I'm not critical about Monday at all. I liked the meeting very much because there was aliveness in it. At the same time, there are certain things

that could be changed. One is, that when a person asks a question, the nucleus immediately, one of them, will take the responsibility of answering. The assumption is that those belonging to the nucleus can, by this time, answer any kind of a question reasonably. And I want this nucleus really to function in such a way that when they talk, they are concerned about the question. When the question is started, I want immediately one of the nucleus to become responsible, and not wait until the whole question has been said and then pick it up because the moderator happens to assign to so-and-so of the nudleus, whoever wishes, because the person who starts to answer has lost a little bit of the contact with the beginning of the question. Immediately from the beginning on, the person who will answer becomes responsible and from that moment on, it is a relationship between the questioner and the future answerer, so that then those who answer can actually stop a person when the question goes off on the wrong road. And that is something one must feel, when to stop or what to do and to become engaged, if necessary, in a little discussion of why the question was asked in that way, so as to elucidate for oneself why, perhaps, the person was worried about his particular question, or to stop a question when it has nothing to do with Work. And this becomes a very, very fundamental question for us as a whole.

Whenever we are in contact with people who are interested in Work and who would like to know, one must not wait too long before you tell them about what is Work for you, and how to explain it to the person who has curiosity. And for that reason, I don't mind mentioning these kind of things in the group as a whole, because it really applies to every one of us. It does not only apply to Monday. It applies, of course, to those who answer tapes. And it applies to many people who are not answering in any particular way, but who certainly will be asked by others, "What is this Barn doing, and why are you here?"

Regarding this answering of tapes - it has run a little bit in decadence. I will tell you why. You see, what is really Work? Work for a person is bas ed on a motivation in his life. The motivation, for himself, ought to be clear that he wants to make attempts to understand what Work is and also to do it. And that becomes his motivation because it gives him an aim. A motivation sometimes is connected with the word--with the word motive. Sometimes motive is connected with another word, and it is used as 'leit motif' in German. When Wagner wrote his different operas, the different personages had different 'leit motifs' by which you could recognize in the music that such and such a person was meant - Siegfried ~~and Von Hulden~~ und BRUNHILDE, ~~Levolaur~~, Tristan, Isolde, all such people had their own motives. 'Leit motif' means light is guidance. It means that that motivation in their life, guided their life and influenced their behavior. And you might say they were acting in accordance with that kind of a motive, that kind of aim for themselves, and that's what made them what they were.

But I would like to extend this kind of a thing a little bit further because, you see, we have also motifs, in music, of a different kind. Sometimes it's called a theme. And a classical music of Bach, Mozart, Beethoven, Hayden, such people, we have a theme which is sometimes played and on which then the component varies a variety of different ways by which the same melody is repeated but in entirely different circumstances, you might call them, changing of rhythms or different tonality, different keys, different ways of expressing in different forms - still among all of it, you would hear the original melody.

The theme for us is called 'A-B-C'. It is a 'leit motif' for us when one is interested in Work. Such a motivation becomes apparent in different variations of our behavior in the outside world. That what is our appearance

to others and that can--what can be seen and heard by others. And sometimes they can recognize the 'A-B-C' theme in a person's life. When one has that kind of motivation, you have a perfect right to make variations on it, to embroider it, to put it sometimes in certain ways of the way you behave, that people cannot always recognize what your motivation is because maybe the melody is a little bit slurred. It is not clear. It is not as yet intellectually clear. It is emotionally, perhaps, clear. And there are many conditions in ordinary life when one has a feeling and perhaps even a wish and sometimes a very clear concept of what it ought to be, but it is not sufficiently developed and it is not as yet audible. With other words, it is not apparent to the outside world what your motivations may be. And sometimes they are not there because the motivation is simply covered up by a variety of all kinds of music which you play, or what kind of roles you act out in this life, and what kind of embroidery or tinsel you put on the moti--the principles of your life. All of that of course can be extracted, that is, it can gradually be crystallized out. It can be dissolved as far as the impurity is concerned and gradually that what is pure can stand out as a very definite 'leit motif' of your life. But it is difficult, and we go through a variety of variations. Every once in a while, in certain situations of one's life, one starts to think about it, it happens to go over into a feeling, a wish, and there is a slight attempt.

You see, what is needed is to recognize in someone else what is his motive for making an attempt for Work on himself. And this kind of a picture that exists and that sometimes runs into many hundreds of variations on the same theme, that gradually, out of the totality of all of that, certain notes will become so apparent that there is no mistake. Now if one answers other people, you first look for Work. That is very important to see, if there is

any reference in the variations of his descriptions about Work itself. And as soon as you discover that there is none, there is very little use to talk further. It's a very nice little tea party, sometimes, and I call it an esoteric tea party because it still have deal--has dealings with deeper kind of thoughts and feelings. But you see, we are, I call it now, devoted to one particular aim, which is a fundamental one for any person who ~~XHXH~~ studies himself and gradually must come to the conclusion that he is bound by Mother Nature and that, in this particular position, this condition existing on this Earth, there is only room for his unconsciousness. When that is a fundamental issue and the realization that that is so and that it is nothing else but the truth, I still have questions about the ultimate validity, but my aim then is to see if that actually is the truth for me. And as a result of that, I start on a certain road or a period of investigation and research. I want to make sure that the statements made by Gurdjieff, and which I gradually start to understand, this whole question of the necessity of the observation process or the understanding of the word awareness as a concept which becomes extremely important in contrast to thinking, that that what is then said as a necessity for this awareness process to consist of an observation that is just a seeing but connected with an impartiality and connected with a time element which should become timeless, that all of that, in accordance with Gurdjieff, is the truth about mankind as a whole and about which he wrote a book in order to illustrate the condition of man as he is and has lived on Earth and telling tales to his grandson so that that little grandson can start to understand what he will have to do in case he actually connects up with mankind. Because so far, little Hassein has only interest in this kind of humanity because his grandfather is telling him about it. He has no task as yet. All he has to do is sit at the feet of his grandfather and ask him questions

and listen attentively to the stories which Beelzebub is telling him. And Beelzebub makes it very clear that during that kind of a period of gestation which takes place in the feelings and emotions of Hassein and in his mind, he has not as yet any right to say XXor to do too much or to think that he already could do it. But that all he has to do is to listen and to take in such words quite clearly so that when he comes to the place where perhaps his responsibility requires him to behave like a man, he will be able to do what is then necessary in accordance with his understanding.

This whole question of why is Gurdjieff telling us, or telling certain people, or wishing to tell everybody - but not many who have ears will hear, who, at the present time, consisting in our little group and wanting to find out the truth about such statements which were made by Gurdjieff to see if actually that story of Beelzebub and the tales to his grandson are based on an absolute value which, when it is once understood within oneself, can be taken as a principle for one's own life, that then it is up to us first to verify that what has been said, and make that saying into an understanding within ourselves based on our own experience. But you understand how long it is necessary to remain like Hassein.

And so when one answers tapes, one is like Hassein, one is interested in what happens in another group, but one does not take over. Of course you listen and you go through the whole meeting, if you can stand it, and listen to everything that is being said. And then, after you have listened, or perhaps while you are listening and something strikes you, you take that what is being said at that meeting as your motivation for wishing to add or perhaps elucidate or make a little reference to it. You are not going into any kind of philosophy about Work. The group that you answer is a group which has to learn to stand on its own feet. They cannot be dependent on

anything that we send them unless it happens to be a reference to reading ALL AND EVERYTHING or perhaps every once in a while a tape from some of our meetings. But it's not necessary to go into a long rigamarole of philosophical discussions of what you think Work is. We will have to assume that several groups already know that and that there are enough people there who can tell whoever is asking a question what is Work and to give them advice. And many time that happens. They do give advice. I leave out now very new groups because that is still a trial and error period. But the new groups are still answered by me so you don't really have to worry too much about it. And when now those who are answering listen to a tape, they first listen to what is said in the meeting and then, if they want to single that out as something that they feel that the question was not entirely answered or perhaps they can shed a little light on it, it is quite all right. But don't repeat too much about what already has been said. And many times, I don't even hear what has been said. All I hear in the so-called answer from us is what the person who makes that cassette things, without any reference to the meeting as a whole, and this is quite wrong.

Is that it? (Ans: Yes.) (Cassette is turned)

The assumption is, of course, that each group is perfectly willing to make their own attempts to see what they can disclose or tell about Work itself. And in many ways they don't fail in that, although sometimes the attempts may be a little feeble. They have a responsibility of their group, and several already have a nucleus.

One does not talk to the nucleus. How else will you talk to the meeting if you start to talk to the nucleus or to the aftermeeting? An aftermeeting is only -- sometimes it is taped for your information of what they already have discussed among themselves. Moreover, if you send an answer to the aftermeeting, when will they listen to it? Surely not at the meeting itself.

because it ~~want~~ WASN'T meant for that. And after the meeting is over, the nucleus - or whatever they are - talk together. Will they then play your answer of a week ago, when at that time they are ready to talk about their just immediate meeting which they have had? So no answers anymore to the aftermeeting. Each meeting that you listen to can be answered in a length of fifteen minutes. You must not expand on that because you take up their time. It has to be concise. You have to select what you think is the level of the meeting, and where you think you can contribute something - something of value, not your own philosophy. They have their own philosophy themselves. You just answer what you think is forgotten or perhaps was not clear but you make reference to what they have said, so that you, as a partner in that meeting, give evidence, as it were, that you have listened to it. Now we have gone quite far away from answering such tapes in this manner, and I would like to correct it again and bring it back to such simplicity. When you have sent me a copy of your answer, I will return it to you, and you can keep it or not. The office is not going to destroy it. That is also one of the things that have crept in. Each person has a right to his own answer. If you want to keep it, it's all right; if you don't, you can erase it yourself. ~~Now~~ BUT that's a minor matter.

Stick to the time. Try to condense in fifteen minutes what you have to say, and talk only about Work. You have to recognize in the questions at such a meeting, what is the 'leit motif' of the questioner. If there is no Work in it, you say so. If the variation is so terribly confused that you cannot find the theme, you say so, that you do not know what they were talking about, that it was confusing to you, in a certain way that it was quite inaudible because your eyes and your ears - your eyes when you are in a meeting, your ears are, when you are not in the meeting, and still hear it - are adjusted to finding the 'leit motif' of a man when he talks about his Work and

his attempts. You can insist that they talk about attempts for Work. Otherwise, all you have to do is to acknowledge receipt, and thank them for sending it, and that you are glad that they have talked so well that you really do not know what to add.

Now putting it on this kind of a basis, you understand how extremely difficult--extremely difficult it is to answer tapes correctly. And that even if you have a wish that you would like to try it, there is nothing guaranteed that you are able to do it. So when there are some people who would like to try to answer tapes and I get them, don't be disappointed when I say it's no good. Because the standard that I apply is a very high one. Otherwise there is no use sending anything, and you have to measure up to that kind of a standard. It's not a question that you will gradually will learn, that of course you will do as you continue or try to make it better. But there has to be within, from the very beginning, an answer that is worthwhile for them even to listen to. Why should they be interested in your philosophies? They don't come to the meeting to hear you. They come to a meeting, wherever it is, for having a chance to profit by what is being said and using the meeting as a reminder for their own Work. You don't have to bring that up again a week or two later. They probably have forgotten even what they have said themselves, and without making any reference to it, they don't know anymore what you are talking about. If you remain simple, you make a little reference to what was the question the way you understood it, and then you give a little additional answer, but make sure that you recognize what someone else already has said. After all, it was a discussion in that meeting. It was not just a few statements put together which you at this distance away from them think you have to answer. Nothing at all. You are a miner man--ma--minor member, but you are a member, and that has to be made very clear for those who answer tapes.

Why is it so necessary to understand the motivation? If you don't, you cannot make sense in your answer, because you will be so easily caught in taking over what they have said, perhaps partly starting to argue about it, and end up by a discussion of ordinary life feelings and thoughts. It is absolutely necessary that whenever you want to talk about Work, that you bring forth first that what is Work for you in your terminology and the way you understand it. And when you start to talk about something else, it really shows that you don't know yourself and that you are trying to hide a little bit because you would like to make an impression that you do know and you really don't know enough. Of course it is extremely difficult to give any suggestions of how one should be and how one should answer and that much depends on your feeling, your--the influence it has, whatever the question is, on you, and how you react to it. And I don't want to kill any particular initiative on your part or the kind of a style that there should be in your answers. At the same time, the principle motivation of Work always must become clear. And when it is not there, it is not worthwhile sending anything or it is not even worthwhile answering someone.

You see, when I asked the Monday group now to answer one after the other, I assume also a great deal, because it means that a person has to be ready to answer certain questions, and sometimes he may not be capable. In such a case, he just says, "Will someone else answer that." Please admit your ignorance. Don't beat around the bush. If the question is not clear, you can ask for clarity by letting them repeat it. But when they start talking on side issues, the person who is going to answer must stop them. There is still too much waste about things that are quite irrelevant. And it is a little fear, sometimes, on your part, or perhaps it is a little desire that you would like to talk. You have to be so free from your wish to explain. You should almost

have a feeling that it doesn't make any difference if they understand you or not, although they're XXXXXXXX has to be, of course, that kind of a motivation on your part, that you would like to answer them correctly. The fact is that if they don't understand you, and if they continue to ask certain way--XXin certain ways, questions which have nothing to do anymore even with what you have said, XXXXXXXXXX simply co--stop the--the discussion and say, "I'm sorry, you didn't understand what I meant."

Many more references should be made to ALL AND EVERYTHING. It is a book that you can quote from and that you should read so religiously yourself that whatever you say can be verified - I would almost say, can be verified by what is written in ALL AND EVERYTHING in accordance with your interpretation of it. You must be very well read when you want to answer questions, because when you have a group and it consists of a variety of different kind of people, coming XXXXXXXXXXXXX from different walks of life and different education and different interests, it is so necessary that you are flexible enough to adapt XXXXXX yourself to the way of thought or feeling that is expressed in a question. And when I've said before that you have to be on the level of where the question is, XX it means that you have to go down sometimes - down in your own estimation - to the level of where that question came from or whatever it was that was kindled within you that you remember. And then talk about that. But don't talk about a variety of other things which also belong to Work. I must warn you about that. There is a simple question about something XX like a subject that they would like to have an answer, of--a question of what will I do, choose between one thing or another. Well, if I just continue to listen, within two or three minutes, we have a long philosppher--philosoph--philosophical discussion about what Work will do and what it will not do and if you don't do it there will be dire results and all kind of things that are completely

extraneous to that question and they don't belong at all. What does belong is perspective of the question in relation to that what is adjacent and what can be helpful to illustrate why the question was asked. That may imply that you have to talk about the psychology of the man who asks and his motivation and why he thinks the way he does. That is correct. There is no particular reason for me to say that you have to answer in a couple of short sentences. I'm probably the worst example of that because I can continue from now until the end, the bitter end even, and keep on talking and talking, but what I do say is relevant to what has been the question. And you don't do it. You bring in a variety of things that are of course of interest and belong to Work - I don't deny that - but they don't belong there.

A question can sometimes be answered very simply, by "yes or no, you're on the right road". Don't elaborate. It is up to the person to do with your answer what he can do. If he is dissatisfied, he will probably ask some more. And if he doesn't, he simply submits to what you have said and makes you think that you have answered him. There is a great variety of that kind of ways of having to take care of how you are and how the answer is given and how they receive the answer and how they are. And you will know probably, next week, if they have followed the suggestion you MIGHT have made, because if they actually took the suggestion to heart, they will wish to talk about it. But when they don't want to talk about it, it was just a little curiosity.

Again I say that what I am now talking about is extremely difficult. But my aim for these kind of things is high because you can always lower it, but you cannot bring it up so easily. It's necessary for yourself to be well versed, not only in the answering, but also in that what is, I call it, adjacent to it, that what belongs to it, that what is in ALL AND EVERYTHING indicated

here and there, and if you can, quote ~~and~~ or make reference to it or say something that is there somewhere and you don't know but perhaps the index can help you to find it. This is what will build up the level of your meeting. When there is the constant admission on the part of yourself that you are not interested in anything else but Work, you will force the ~~soup~~ group to Work or they will not come. You will not have ~~the~~ bad elements. You have ~~the~~ a right in the group to insist that each person asks a question. You can even assign in a meeting different people who ~~ask a~~ are to ask a question or you can announce it that the next week ~~that~~ everybody will have to have a question, otherwise don't come, or whatever arrangement you want to make, that you want to say that you can write your question up when you are by yourself and read it if you are a little bit bashful. But bring the level of the meeting up to discussion of Work itself, in simplicity, in honesty, in clarity of what are the principles of it and bring it back time and time again to that kind of a problem which you, as a problem, state and solve for them right in front of their eyes.

Of course, I know what I am talking about. It is so difficult. And to have for yourself that clarity, it has to be alive in you. Sometimes I wonder about the discussions when you drive towards a meeting or when you sit during the day if you have a little time or that early in the morning when you have a meeting in the evening - when do you start to think about the meeting? Do you think about what has happened the previous week? On Monday, ~~XXXXXX~~ fortunately you talk a little bit more now on Tuesday at lunch. It is helpful, but then maybe the whole meeting is forgotten. Wednesday perhaps reminds you of it and that is good, naturally. But you see, this aliveness that I talk about. One wants to write a symphony ~~about that~~ of one's life. There is a great deal of variation. There is a great deal of beauty. Manifestations of this Earth many times are extremely beautiful. And so has man many manifestations which are lovely and which really belong to a man.

His real wish is that they always could be in the right place and also that they could be understood. And I say, first do not look for the understanding. The acknowledgment will come when one constantly for oneself concentrates to be what one wishes to be. In the presence of a being, such being will be acknowledged. You don't have to work for it; that is, you don't have to tell people. I've made reference several times to the elders of the church which were not chosen. They were acclaimed. They were recognized. There was not any kind of publicity or promotion. There were not conventions between Republicans and Democrats. There were--was no politics. A man who became an elder stood out because he was and had that quality. And the acknowledgement was objective; that is, every pos--every person admitted that that was the man. I call that objective, because when a truth is acknowledged by everybody, it ceases to be subjective. When all opinions of everybody are put together, when they are mixed and divided by the quantity of opinion, something is there that becomes common to all the subjective opinions and has then the potentiality of objectivity.

Our aim should be, among ourselves when we have little groups, or larger ones, or lunches, or work together physically, wherever, or tending a store, or talking to other people on the outside - all the time, where is your own motive? What kind of melody belongs to you? It may not be 'A-B-C'. It may be a little bit crumbled in the beginning, not very clear in your head even. But it is a motivation and it belongs to you and gradually you will purify it by making hundred thousands of attempts, but there has to be that kind of an aim, and we call it an ideal which is of course in front of you and which you will not forget. Or the melody is in your vest pocket and you take it out. Or you have a little bit of a piccolo, and you blow on it and a sound is produced: maybe an occarina, maybe something of that kind

that gives you a very special kind of a ~~tool~~ tone which ~~that~~ belongs to you as a personality because it's important to find out what kind of a person you are and what kind of a melody is produced in you. The variations sometimes prevent you from seeing it. And at the same time you know that if you go deep enough, you will have to come to the realization of a unity, of a uniform this or that that is within. When one talks about chief feature, one talks about a variety of features of which one becomes predominant. It is not the same as what I'm talking about now, of what is a fundamental motivation which is underlying everything. It is a little cheap to say that it is Magnetic Center or that it is life, because life already starts to manifest in so many different varieties, that there is--the motivation of life is almost gone.

How does one make out of life a motivation of a melody? By doing something honestly, sincerely, and simply, as ~~long~~ well as you can. That is the beginning of your melody in your life. Each person can do that in his own way, to be honest at ~~the~~ a certain time, particularly regarding himself, because that, I think, is where one starts. One starts to realize what one is. One considers it, just [illegible] having knowledge, having seen oneself, remembering, in memory, bringing it back as a recall, seeing it, with motivations, maybe, a picture: That is me, that is was--what--that was the way I was, this is really me, even now, because I would do the ~~sam~~ same thing again, I would be habitual, I would have lost my temper, I will lose it again, I am that dumb, I am that uncontrolled, I am that unmotivated. It is not a melody. It is a chaos. It is all kind of potpourri of stuff put together and that is me. And I would like to have a simple song come from that - the song of ages, maybe, the song of a bird, the song of myself within my heart when I sit and I say that--that is the conclusion I must come to because

that is purity itself for me, that what I feel, that what I express in prayer towards that what is high above, that I start to think about, endlessness, and the meaning, the meaning of life, the meaning of life for me as my life expresses itself, and my little forms of behavior and my habits and clichés and all the things that I am quite familiar with. Because I'm not ignorant, I'm not so ignorant that I don't have knowledge of myself. But when I know with the knowledge as facts, that they are not always truthful enough, or rather that I don't want to live too much with seeing these things that I still believe is wrong, or that I would criticize or accuse myself with. But that gradually, in becoming more and more familiar with what I really am, that I then see that perhaps my judgment about myself was not justified at all, and that there was a kernel of some kind of a truth within and that I wish to adhere to that and not to the camouflage of my manifestations. This is what I meant, that a person starts with himself, that is, when he is within, and when he opens the door to his inner, inner life, that then he is truthful, in a very simple statement, sometimes. Sometimes it's maybe that he says "I love you," and that's all he can say. But there is no more to say. From there on, one starts to expand, in different ways, slowly, not daring, but wishing to be honest about such statements and including then other forms of life with whom--with which one has dealings, all the time considering that what one is oneself, in as pure a form as it can be. The purity will give you ultimately the truth. The manifestations will take away the purity because they defile it. But to become free from that, it is as if one sometimes undresses oneself and takes off all the coats you have, all the different ways of coating that have been provided by Mother Nature in order not to be ashamed. And standing sometimes there, and be ashamed of that what needs such coatings and sorry that you do not know what

kind of a clothing you should wear. But it is far better to see what one really is and on that basis to start to walk away from your inner, inner life and to meet the conditions of this Earth, of your family, of the way your XXXXXX friends are, and the way you treat them, the way you are in your profession, the way you are spending your own time, religiously honest, or admitting the loss of energy, admitting to oneself the carelessness that you still have, ~~that is,~~ do not having a wish for responsibility or your laziness or all the different things that Gurdjieff summarizes as conceit and vanity and self-love - all of that, that you see it and that you can accept it by making a statement to yourself, "This in the eye of God, I am. This I know I am because I know for sure within my three centers that that is the truth." When your three centers can accept you, you are telling a conscious statement to yourself. You become aware of that what is reality. And whenever awareness enters, subjectivity leaves you. ~~The truth must~~

The truth must be told to oneself first. When conditions or other kinds of circumstances sometimes a little unfamiliar, bring you back to that kind of a statement time and time again, that you don't wish such conditions to exist or affect you and that you feel that you are really bound by that, this question then of wishing to accept both conditions and yourself. You see, acceptance means first, ~~that~~ that I accept myself, that I am the way I am without description. But because of that, I can start to accept conditions as they are, because that what I am is a result of such conditions when I react to them. And when I understand what I am, I understand my reaction and ~~know~~ I the--then I understand the reason of reacting to conditions and I extend my acceptance of the conditions the way they are because they are not my fault. Many times I have not produced them. When I have, when it is a result of what I have done, of course the conditions remain part of me. Then of course I still must

accept them the way they are, with all the responsibility that belongs to my seriousness. But one must start very small and at times when it is possible, when you are alone and when you really are not too disturbed, when the your thoughts can be a little freer, when you can relax, when you really can drain, maybe, that you actually take away all the nonsense that happens to be in your brain or in your feeling or in your muscles. Drain it away, because you still will remain a nice lump of flesh. You can still sit in the chair. You can still not accuse yourself, and you don't have to be ashamed of yourself at that moment. There is no one around, then only God, and God will not look at you that way, making you feel ashamed. You may be fearful FOR Him, but the benevolence will always be superior. The fearfulness, His wroth, the way He can look at you sometimes, is only schoolwork. It is only a test or a task, It's only given for you to take to see what you can do with it, in order then to be received by Him when you have tried to make ten more talents out of the talent you already received.

God wants Work. He does not want people to bury what they have. We are here with a responsibility given to us because of being born here. It was not our doing, then only the question of that kind of life existing before and life existing hereafter and still having my responsibility, and my name to it. I do not know about that too much, then only of my by assumption that perhaps, at the time of conception, I chose how to be born in order to have within this life the possibility of sublimating my karma, wishing to understand it in order to have freedom and not having utilized previous lives enough or not having reached a certain level where I could say farewell to this Earth, that maybe it was necessary to go through this again in some way or other, as a child of parents, so that they then, in turn, could tell me or not understand me, for me then to realize what is

my karma now, that I accept even such conditions.

But honesty starts at home. It starts with yourself, when you are by yourself. It cannot be expressed. Many times, it takes a very long time before you can dare to be honest with someone. But you have to learn it gradually so that after some time, you will not care if they understand you or not. When once all vanity has been killed, a person will be free. He can be as he is, and that is the way God would accept him.

We talk now about these kind of things as perspectives, because you have to realize that even a meeting like this, when we talk about ordinary affairs and that what ought to be done when one talks about Work and perhaps how to talk and what to do and how to accept responsibilities - that all of this, what we talked about, is just ordinary life in which you have opportunity after opportunity to be able to see yourself, to observe that by means of your 'I', to create that 'I' to assure you, to assure yourself that that what you have become aware of is truthful so that it belongs to the road of evolution and does not belong anymore to the road of involution.

A person must get up and walk. He must constantly have an aim for himself that it is possible, If he only will walk, he will gradually see. You will not see when you sit. It is right ~~you~~ to come to yourself and say, "Now I will go." The prodigal son has to sit--had to sit quite some time among the swine before he started to realize that he still could walk and that there still was a father to whom he could go. It takes such a long time to come to that conclusion, that we need to go home, that there is a place for that, that this what is Earth, this life that we live, is temporary, that it cannot be considered endless at all, then only in the principle of one's inner, inner life it becomes eternal. And the more one honestly can

walk towards that, that is, walk, get up and walk, and take your bundle with you. It means I go and find out what is the reality of myself when I walk within towards my Self, to the center of that what is indelible. I find life, but now I take life, because then I walk out again and then I can become a man. You see, if I stay within, I would be an angel. But I would not be conscious. All I would do is to recognize the sounds of the spheres. But when I start walking out again from my inner, inner life, to the outside world, then I build my motivation for life and then I sing a melody. I call it then, sometimes 'A-B-C' because it is clear to me what is involved. And sometimes, as I approach more and more the periphery, I can embroider more and more. I can even make a song of two sounds together. Pretty soon I see my hands have ten fingers. I can even make a chord. But sometimes I say I wished I had an orchestra, that all the variations that I can make and embroider of my life, could all of a sudden be together as one great finale of my life when I have lived it. And that is what takes place. At the end of one's life. The totality of one's life is condensed into one note which contains the infinity of all melodies one has lived through.

Have a good week. Take care of yourself.

Good night.

END TAPE

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